LESSON 26

In this lesson we learn the following :

#(1) الفِعْلُ الرُّباعِيُّ (the *rubâ'î* or quadriliteral verb) i.e., a verb which has four radicals, e.g., تَرْجَمَ 'he translated', بَعْثَرَ 'he scattered', هَرْوَلَ 'he walked fast', بَسْمَلَ 'he said *bismillah*'.

Like the *thulâthî*, the *rubâ'î* is also either *mujarrad* or *mazîd* (For these terms see L 16).

The *rubâ'î mujarrad* has only the four radicals without any extra letters as تَرْجَمَ which is composed of : t-r-j-m. Now the *rubâ'î mujarrad* has only one *bâb*, and it is فَعْلَلَ (**fa'lala**). The *mudâri'* is يُفَعْلِلُ, e.g., يُتَرْجِمُ. As the verb is composed of four letters, the حَرْفُ الْمُضارَعَةِ has *dammah*. The *masdar* is on the pattern of فَعْلَلَةٌ (**fa'lalat**-un), e.g., تَرْجَمَةٌ 'translation'. The *ism al-fâ'il* is مُتَرْجِمٌ 'translator' wherein the third radical has *kasrah*, and in the *ism al-maf'ûl* it has *fathah*, e.g., كِتابٌ مُتَرْجَمٌ 'translated book'.

The *rubâ'î mazîd* has three *abwâb*. They are :

a) تَفَعْلَلَ where **ta-** has been prefixed to the first radical (**ta**fa'lala), e.g., تَرَعْرَعَ 'he grew up', تَمَضْمَضَ 'he rinsed his mouth with water'.

The *mudâri'* is يَتَرَعْرَعُ, and the *masdar* is تَرَعْرُعٌ.

b) اِفْعَلَلَّ where **i-** is prefixed to the first radical, and the fourth radical is doubled (**if**'alal**la**), e.g., اِطْمَأَنَّ 'he felt reassured', اِشْمَأَزَّ 'he detested'.

The *mudâri'* is يَطْمَئِنُّ (yatma'inn-u), and the *masdar* is اِطْمِئْنانٌ.

In the Qur'an (13:28) : أَلاَ بِذِكْرِ اللهِ تَطْمَئِنُّ الْقُلُوبُ 'Lo! in the remembrance of Allah do hearts find peace.'

c) افْـعَـنْـلَـلَ where **i-** is prefixed to first radical, and **-n** is added after the second (if'anlala), e.g., افْـرَنْـقَـعَ. The *mudâri'* is يَفْرَنْقِعُ, and the *masdar* is اِفْرِنْقا عٌ. The sentence اِفْرَنْقَعَ النَّاسُ means 'The people dispersed.'

#(2) 'This is **a** man' is هَذا رَجُلٌ, and 'This is **the** man' is هذا الرَّجُلُ. But this sentence may also mean 'This man'. The listener may think that you mean 'This man' and wait for the *khabar*. To avoid this ambiguity an appropriate pronoun is inserted between the *mubtada'* and the *khabar*, e.g., هذا هو الرجُلُ 'This is the man', هَؤُلاءِ هُمُ الْمجْرِمُونَ 'These are the criminals', هَذِهِ هِيَ السيَّارةُ 'This is the car', هَؤُلاءِ هُنَّ الْمُسْلِمَاتُ 'These are the Muslim ladies'.

The pronoun (الضَّمِـيـر) so used is called ضَميرُ الفَصْلِ (the differentiating pronoun).

This ambiguity also occurs in a sentence where the *mubtada'* is a proper noun, and the *khabar* an adjective or a noun having **al**, e.g., حامدٌ اللاعبُ which may mean 'Hamid the player' or 'Hamid is the player'. If we mean 'Hamid is the player' we say حامدٌ هو اللاعبُ.

Here are some more examples of ضَميرُ الفَصْلِ :

وَأُولَئِكَ هُـــمُ الْمُفْلِحُـونَ 'And those are the successful' (Qur'an, 2:5). ذَلِكَ هُوَ الفَوزُ العَظِيمُ 'That is the great success' (Qur'an, 9:72).

But the use of ضَميرُ الفَصْـــلِ is not compulsory. If you think that there is no ambiguity, you need not use it. We have in the Qur'an ذَلِكَ الكتابُ 'That is the Book' (2:2), ذَلِكَ الفَوزُ العَظِيمُ 'That is the great success' (9:89).

#(3) If you are offered something to eat with the instruction كُلْ هذا you can eat the whole thing. But if the instruction is كُلْ مِنْ هذا you are to take only part of it. In the same way we say : مِنَ الطُّلاّب مَنْ لا يعْرِفُ الإنْكليزيّةَ 'Of the

students are some who do not know English.' This مِنْ is called مِنْ التَّبْعِيضِيَّةُ (the partitive *min*). Here are some more examples :

أَنْتَ مِنْ أَحْسَنِ الطُّلاَّبِ 'You are one of the best students.' Compare this with أَنتَ أَحْسَنُ الطُّلابِ 'You are the best student.'

وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ 'And they spend part of what We have given them' (Qur'an, 2:3).

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللهِ وَبِالْيَوْمِ الآخِرِ وَما هُمْ بِمُؤْمِنِينَ 'And of mankind are some who say, "we believe in Allah and the Last Day", but they are not believers' (Qur'an, 2:8).

#(4) In وَهَلْ جاءَ الْمُدِيرُ؟ 'And has the headmaster come?' the conjunction وَ comes first, and then the interrogative particle هَلْ. the *hamzat al-istifhâm* (أَ) precedes the conjunction, e.g, أَوَجاءَ المديرُ؟. We cannot say وَأَجاء المديرُ؟. Here are some examples from the Qur'an :

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالأَرْضِ 'And did they not look into the kingdom of the heavens and the earth?' (7:185).

أَثُمَّ إِذَا وَقَعَ آمَنْتُمْ بِهِ 'Then, will you believe in it when it has actually happened?' (10:51).

#(5) Many *âyât* commence with إِذْ, e.g., وَإِذْ قَالَ إِبْرَاهِيمُ. In such cases إِذْ is the object of the verb اُذْكُرُوا 'Remember' which is always omitted. The meaning of the above *âyah* is 'Rememer when Ibrahim said ...'.

#(6) The plural of مَيِّتٌ 'dead' is مَوْتَى on the pattern of فَعْلَى. It is a diptote (For diptotes see L 34), and so has no *tanwîn*.

Here are some more examples : أَسِيرٌ 'captive' : أَسْرَى -- مَرِيضٌ 'patient' : مَرْضَى -- جَرِيحٌ 'wounded' : جَرْحَى.

#(7) If the *munâdâ* is a noun with the pronoun of the first person singular as its *mudâf ilaihi*, it has five different forms, e.g.,

a) يا رَبِّي (**yâ rabbî**) : this is the original form.

b) يا رَبِّ (**yâ rabbi**) : here the *yâ'* (ي) has been omitted.

c) يا رَبِّيَ (**yâ rabbiya**) : the *yâ'* is retained, but has *fathah*.

d) يا رَبَّ (**yâ rabba**) : the *yâ'* is omitted, and the last letter has *fathah*.

e) يا رَبَّا (**yâ rabbâ**) : the *yâ'* is omitted, and the last letter has *fathah* and *alif*.

The last form takes هاءُ السَّكْت at the end : يا رَبَّاهْ (**yâ rabbâh**).

I have put all the five forms in this mnemonic : رَبِّ، رَبِّي، رَبَّ، رَبَّا، رَبِّيَ.

The fitst form (رَبِّ) is the most frequently used in the Qur'an.

#(8) We have seen in L 14 that if the *jawâb al-shart* is a nominal sentence, it should take فَـ, e.g., وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ. This فَـ can be replaced with إِذَا الفُجائيّة, e.g., وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ 'And when those (whom they worship) beside Him are mentioned, (surprisingly) they rejoice' (Qur'an, 39:45).

فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطَوْا مِنْهَا إِذَا هُمْ يَسْخَطُونَ 'If they are given thereof[1] they are pleased, but if they are not given thereof (surprisingly) they are displeased' (9:58).

#(9) We have learnt the *muda''af* verb in Book Two (L 29). In all forms of the *mudâri'* except two, the second radical loses its vowel and is assimilated to the third radical, e.g., يَحُجُّ، يَحُجَّانِ، يَحُجُّونَ؛ تَحُجُّ، تَحُجَّانِ، يَحْجُجْنَ؛ تَحُجُّ، تَحُجَّانِ، تَحُجُّونَ؛ تَحُجِّينَ، تَحُجَّانِ، تَحْجُجْنَ؛ أَحُجُّ، نَحُجُّ. This process is called الإِدْغام (assimilation). Only the two underlined forms do not undergo *idghâm* because they are *isnâd*ed to *mutaharrik* pronouns.

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[1]- i e. out of *zakâh*

Now, in the *mu<u>d</u>âri' majzûm* these four forms : يَحُجُّ، تَحُجُّ، أَحُجُّ، نَحُجُّ have two possibilities : one with *idghâm*, and the other without it, e.g., لَمْ يَحُجَّ (lam **ya-<u>h</u>ujja**) or لَمْ يَحْجُجْ (lam **ya-<u>h</u>juj**). Remember that يَحُجُّ (**ya-<u>h</u>ujj-u**) is originally يَحْجُجُ (**ya-<u>h</u>juj-u**).

In the same way, لَمْ تَحُجَّ or لَمْ تَحْجُجْ -- لَمْ أَحُجَّ or لَمْ أَحْجُجْ -- لَمْ نَحُجَّ or لَمْ نَحْجُجْ.

The *amr* of the second person masculine singular also has this possibility : حُجَّ (**<u>h</u>ujja**) 'perform hajj' or اُحْجُجْ (**u<u>h</u>juj**). The *amr* of the second person feminine plural is already without *idghâm* : اُحْجُجْنَ. It cannot have *idghâm* because it is *isnad*ed to a *muta<u>h</u>arrik* pronoun.

The process of removing the *idghâm* is called فَكُّ الإِدْغام (*fakk al-idghâm*).

Here are some examples from the Qur'an of this :

قَالَتْ أَنَّى يَكُونُ لِي غُلامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ 'She said, "how can I have a son when no man has touched me?"'(19:20).

وَمَنْ يَحْلِلْ عَلَيْهِ غَضَبِي فَقَدْ هَوَى 'And he on whom My wrath descends is indeed lost' (20:81).

وَمَنْ يُضْلِلِ اللهُ فَمَا لَهُ مِنْ هَادٍ 'And none can guide him whom Allah does not show the way' (39:36).

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ 'Say, "If you love Allah, then follow me; Allah will love you and forgive you your sins"' (3:31).

وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي 'And untie the knot from my tongue' (20:27).

✍Exercises

1) Answer the following questions.

2) Point out the *rubâ'î* verbs and their derivatives occurring in the main lesson, and specify the *bâb* of each of them.

3) Write the *mudâri'* and the *amr* of each of the following verbs.

4) Point out the *rubâ'î* verbs and their derivatives in thefollowing sentences. and specify the *bâb* of each of them.

5a) Point out all the instances of ضَمِيرِ الفَصْلِ occurring in the main lesson.

5b) Rewrite each of the following sentences making the *khabar* definite with **al**, and make the necessary changes.

7) Rewrite the following sentences using *wâw al-'atf* (واوُ العَطْفِ).

9) Write the plural of each of the following nouns on the pattern of ***fa'lâ***.

13) Specify the type of مَا in كَمَا يَتَكَلَّمُ أَهْلُ فرنسا.

14) What is the singular of الجُلُود?

15) To which *bâb* does each of the following verbs belong?